THE VANITY of MAN, At his best Estate, AND THE Vanity of Dives, His Desire when at his Worst, VIZ. To have a PREACHER sent from the Dead to his Fathers House!

Discourſed of In Two SERMONS, the Firſt before the Univerſity of *Oxon*, the other at *Ayno* in *Northamptonſhire*, at the Anniverſary for the Foundation of the Free-School there.

By *T. H.* B. D. Sometime Rector of *Souldern* in *Oxfordſhire*.

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To the much Honoured

Mrs *MARY CARTWRIGHT.*

Madam,

THe two following Sermons, here humbly preſented into your hands, may have leave to beg, if not pretend, a Title to your Patronage, The firſt having been made in a good meaſure, long ſince, upon occaſion of the death of that excellent perſon Sir Roger Townſhend *Baronet, your Uncle; and now made ſeaſonable, by the late loſſe of your dear Husband, that worthy and nobly deſcended Gentleman Mr* Fane, *as alſo of your dear Father Mr* Cartwright, *a great loſs both to his Family and Countrey; your Husband deceaſing in the morning, and your Father about the Noon of his age. The ſecond Sermon, may plead for your acceptance alſo, upon this accompt, that it was not long ſince preached at* Ayno, *upon the Anniverſary for the Foundation of the Free-ſchool there by your Grandmother and God-mother, Mrs* Mary Cartwright, *late Lady of that Manour: Madam, ſhould I be cenſured for this Addreſſe to you, your birth at* Soulderne *when I was Miniſter there, my Obligations to your Husbands Family, as alſo to your Father, Mother, and Grandfather* Cartwright, *with other of your Relations ſhall be my Apology.*

So with my hearty prayers to God for you, that you may go on in the good ways of your educations, and that although you are left Husbandless, Fatherless, and Motherless, yet that neither you, nor yours, may ever be left Friendless, helpless, or comfortless, but that he would please to be a comforter, a Friend, a Father, a Husband to you, and that you may be the blessed of the Lord, and your off-spring with you, I humbly take leave and remain,

Madam,

June, 27th. 1676.

Your very humble servant

Thomas Hodges.

A

SERMON

Concerning the Vanity of man, even at his beſt eſtate.

Pſalm 39. 5.

Verily, every man, at his beſt eſtate, is altogether Vanitie, Selah.

Is uſual and uſeful, for Travellers to carry about them Maps or draughts of the Countries through which they travel. *We are all pilgrims and ſtrangers here* (but travellers) *as all our fathers were*: For as they were, ſo are we in this world. Let me therefore commend unto you this *Pſalm*, to carry along with you in your boſomes, to have often in your eyes; It is a little map of the leſſer world, *man*; and, of the greater world, what it is or can be to man. 'Tis a true perfect map, drawn and coloured by the pen of the Royal prophet *David*, as his hand was held and guided by the Holy Ghoſt: 'Tis poſſible that it may (and my prayer is that it might) prove of ſingular uſe and benefit to us in this world; that we loſe not our way, that we loſe not our ſelves, in this forrein countrey.

The text, 'tis the marrow and quinteſſence, 'tis the great leſſon of this *Pſalm*, 'tis the ſum of the whole book of *Eccleſiaſtes*; 'Tis *Davids* ſenſe and prophecie of *Solomons* experience; 'Tis the Fathers, the King-Prophets text, upon which the ſon, the King-Preacher *Solomon* made afterwards that Sermon or Comment, that excellent

excellent piece, the book of *Eccleſiaſtes*. Here's *magnum in parvo*, much in a little, a deſcription of two *Wordls* in two or three *Words*; yea, here's the univerſe, *All*, as it were in *Nothing*, all briefly comprehended in this one word *Vanitie*.

'Tis thought, it was *Abſoloms* conſpiracy that occaſioned *Davids* penning this Pſalm. *David*, before this, (when the houſe of *Saul* was layd in the duſt) thought, that ſurely his Mountain was ſo ſtrong that it could never be moved, but behold on a ſuddain, a viper in his own boſome, an *Abſalom*, that ſeeks the death of him, that gave him life: and after he had driven his father from his Royall palace and City, conſults to aſſemble together all *Iſrael*, to whatſoever place or City whereſoever they could finde him, even to bring ropes to that City and to draw it into the river untill there ſhould not be one ſmall ſtone found there. 2. *Sam.* 17.12,13.

And, now, the ſweet ſinger of *Iſrael* changes his tune to this ſad note in the text, *Verily every man, at his moſt fixed* (or ſetled) *eſtate is altogether Vanity, Selah.*

And, although we ſhould ſuppoſe or grant, as ſome do, that the prophet *David* uttered theſe words out of his impatience, yet the words, for the matter of them, hold forth the ſame truth with many other Scriptures, ſee *Job.* 14. 1. and 16. 22. and 34. 20. *Eccles.* 9. 12. 1. *Corinth.* 7. 29, 31. *Pſal.* 89. 48. and *Pſa.* 90 10. and eſpecially the 11th verſe of this *Pſalm*; where the ſame prophet repeats the ſame thing for ſubſtance, that he doth here; ſaying again, *Surely every man is vanity, Selah.*

And, if Kings and Princes and great gallants of the world, ſhould reply to the prophet ſome what like that of *Feſtus* to the Apoſtle *Paul*, *Act.* 26. 24. 25. *David, thou art beſide thy ſelf, much affliction hath made thee mad*: the Prophet might return, in the like manner as the Apoſtle there did, *I am not mad moſt noble Princes, but ſpeak forth the words of truth and ſoberneſſe: Surely man is vanity: Adam* is *Enoſh* or *Abel*, *Abel*, *Enoſh*, *Benoni* are fit names for every ſon of *Adam*: *Every man* is vanity high and low together, Greek and Barbarian, wiſe and unwiſe, bond and free.

Further, every man is *altogether vanity*. Every man, or all man, is all vanity. Man was a model and compendium of the worlds creation, in its *perfection* and *beauty*; ſo he is now too, of it in its *corruption* and *vanity*: *Cum vanimis*, ſaith one, *ſubja-*

cet

cæ mutationi, corruptioni : cum animatis, alterationi, morti : cum ſentientibus, lætitiæ, mœrori : cum Angelis, inconſtantiæ, &c. *i. e.* Man, like the inanimate creatures, or thoſe creatures which are without life, is ſubject to change, and corruption; like animate or living creatures, he is ſubject to alteration, and death: like ſenſitive creatures, he is ſubject to joy, and ſorrow; and like the Angels, (namely thoſe that left their firſt ſtation,) he is ſubject to inconſtancy, and folly.

Laſtly, every man *at his beſt eſtate*, at his moſt fixed, moſt ſetled eſtate, when living, when moſt lively, luſty, healthy, rich, honourable, when moſt happy, parmanent, (for the Hebrew נצב is very diverſly rendred by tranſlators) even, then, is he altogether vanity: *omni ex parte*, or *quoad omnia*, or *modis omnibus*, *vaniſſimus eſt*, as ſome interpret. Mens lives are uncertain, their afflictions are unſatiable and diſorderly, their enjoyments tranſitory. their beauty, their greatneſs, and glory, all fading and periſhing: ſo vain a thing is man. Oh that he would conſider it, *Selah.*

I ſhall take my riſe from theſe words to ſhew you,

1. The creatures vanity, and,

2. The Lord of the creatures vanity: to ſhew you your own faces, your own hearts, your all, in a true glaſſe; only have patience a while to behold; come and ſee; and then, oh then, go not away and forget not preſently what manner of men and women ye were.

In the handling of this text I lay upon my ſelf no other burden then theſe neceſſary things.

1. To ſhew you, what is, or may be imploed under this word *Vanity.*

2. To prove, that *every man is altogether Vanity.*

3. To diſcover the Original and *foundation* of this floud of vanity, which overflows the whole world, and from which not ſo much as eight perſons, nay no one perſon ſince the fall, was ever ſaved: namely the cauſe of this vanity upon all fleſh.

4. To propound and point out to you the *way and means of being delivered* out of this vanity, wherein mankinde is involved and plunged.

I.

First, of the firſt, what is or may be implyed in the word *Vanity.*

1. A thing is said to be vain or vanity, which hath but a little being, or which hath not long a being: הבל the word for vanity, is used to signifie a vapour; and so that in *Ecclesiastes* is by some translated, (instead of *Vanitas Vanitatum, omnia vanitas,*) *vapor vaporum omnia vapor*: and *what is our life*, saith the Apostle *James*, *cha.* 4. 14. *It is even a vapour, which appeareth for a little time*, soon vanisheth away. Our being is but a borrowed, a dependent being; and we are but of *short continuance* here in this world. The light of our lives, at best, is like the light of the Moon, a borrowed light; or like the light, or blaze of a fiery meteor fading and vanishing, which is soon out or extinct. And this worthlesnes and great uncertainty, or fleeting and vanishing estate of man in this world, may seem to be particularly aimed at by the Prophet in this *Psalm*, and this place.

2. *A thing* may be said to be vain, or vanity which is *empty* or void. And here *emptiness* is not opposed barely to *entity* and *fulness*, but to *solidity* and *satisfaction*: we say a vessel is empty, although it be full of air; a bladder, blown full of wind, may be said to be empty and vain; such a vanity is man (since the fall by sin, and before he is raised again by grace, he is an empty vessel, void of any solid satisfying good: he is an earthen *Pitcher*, and an *empty Pitcher*: (indeed, once, he had a lamp in his pitcher:) he is a bladder, blown full of winde, full of vain conceits and imaginations; and so the more full, the more empty, and the more vanity. And as for mans life here, it is full of trouble, void of true satisfaction and happiness in our most flourishing, and in our best estate.

3. A thing may be said vain, which is unprofitable, and which is not able to help: of little or no value, or weight; that's light upon the ballance; *lighter then vanity* is the usual Scripture-phrase. And truly to every son of man in his best estate may be said, as to *Belshazzar*, *Mene, Mene, Tekel, ---Thou art weighed, and found too light*. Thou art but as the dust of the ballance compared with thy Lord and maker; and thou art to him an unprofitable servant when thou hast done thy best: yea thou art a broken staff, a vain thing to be trusted unto. Hear what this Prophet *David* saith to this purpose, *Psal.* 62. 9. *Surely men of low degree are vanity, and men of high degree are a lye*: to be laid in the ballance, they are *altogether lighter then vanity*.

II. The

II.

The second thing propounded to be shewed is, that every man is vanity. And here I shall endeavour the discovery of this vanity four ways.

1. I shall shew that man is vanity simply and absolutely considered; without comparison, without relations.

2. That man is vanity if he be compared with his maker; his age is nothing unto God, his being is nothing; laid in the ballance, he is altogether lighter then vanity.

3ly. That man is vanity considered relatively; or, that there is vanity in all relations betwixt man and man.

4ly. That man is vanity causally; that is, that he is the cause of the vanity in the inferiour creatures; the cause wherefore the creature is made subject unto vanity. I intend to insist more largely upon the first of these, and to touch more lightly upon the three latter.

1. If we consider man simply and absolutely; he is a masse of vanity, since the fall: his *Esse*, his *Operari*, his *Possidere*, are all vanity: man, I say, in what he *is*, what he *doth*, what he *hath*, is vanity, or temper'd and mixed with vanity; And of these in order.

1. There is abundance of vanity in what he is; both in the faculties of his soul, and also in the perfections of his body.

1. I shall begin with the faculties of his soul, and therein,

1. With the *understanding*.

1. There is vanity of vanity, or *emptinesse*; a great want of knowledge, in the knowing part of man. In the understanding of man, little understanding of God; *in Greece*, ye know, the eye of the world, and in *Athens* the eye of *Greece*, there was an Altar *to the unknown God*; and if the eye of the soul be darkness, how great must needs the darkness of the soul be. And there is not only emptinesse of the knowledge of God, and divine Mysteries, but likewise there's much ignorance of Natures secrets: The worlds grandees for wisdome are but like bats and moles, very blinde to the discerning the mysteries of nature.

2. Again, there is in mans understanding, the vanity of Mutability and *inconstancy*: the same understanding gives a different light at diverse times; It's like a glasse that represents things diversly, or contrarily, at several times, we judge of things variously in health, and in sickness; in prosperity, and adversity; in life, and when we are ready to dye; before and after we have enjoyed them.

3. There's the vanity of vanity in the understanding, *i. e.* a knowledge of vain things more then of those which can profit us: men drive a great trade of vanity; their heads are usually like some pedlars stalls, full of toys and trifles and vanities. Our understandings, before we are again enlightned from above, are busied about smaller matters, are tithing mint and cummin: but the great things of the law are accounted strange things, are strangers, are not known there.

2. There is vanity in the will.

1. *It* wills foolishly, it wills things not good, not convenient: instead of a fish a stone, instead of bread a scorpion, poyson instead of food and Physick. *If* God will undo a man quickly, he lets him undo himself, lets him have his own will.

2. Again, the will wills *ineffectually*. It wills many things contrary to the divine will, and so wills in vain; wills and cannot obtain.

3. Further, it wills and wills not: it wills mutably; and that is its vanity and infirmity: We are like men in a feaver, or like little children; now we will have one thing and anon another; we are not satisfied; we will we know not what. Our vain wills are blown about with every blast of vanity. Yet lastly, the will ofttimes wills wilfully, impetuously, violently: 'tis almost always in motion, though a kinde of palsey motion which proceeds from its infirmity and vanity.

3. There's vanity in the *affections*.

1. They are always busyed, and yet alway idle; like children, playing in the market-place of the world, when they should be labouring in Gods vineyard: like *Martha*, *troubled about many things, but one thing is necessary*. Our affections had rather, like the *Israelites*, be scattered all up and down the *Egypt* of the world, to gather straw and stubble, to make brick to build Cities for the great *Pharaoh*, the devil, then to follow *Moses* or *Jesus*, towards the heavenly *Canaan*.

Again 2. There is in our affections the vanity of mutability, they are constant only in inconstancy.

4ly, There's vanity in the *memory*: our memories, like the stream, carry down with them light matters, but lets gold and silver, and the more precious things sink to the bottom; 'tis a sieve of vanity, it lets go the good corn, and retains the dross and chaff of vanity; 'tis a crack'd cistern which lets out pure Chrystal water,

water, and retains only mud and dirt.

5. Laſtly, there's vanity in the *Imagination*: the fancy is the Arch limner of vain ſhaddows, and diſquiets it ſelf in vain: this is the houſe and ſhop of vanity, here dwells, and here works vanity night and day; here many chambers of imagery worſe and worſe, are in every mans fancy before regeneration.

2. And then as there is vanity in the powers of the minde, ſo in the perfections of the body: bodily health, ſtrength, agility are not free from vanity: they are vaniſhing, periſhing things; ſoon gone, of ſhort continuance: God puts no truſt in the legs of a man, neither in the ſtrength nor ſwiftneſſe of any man; ſo let not us lean too much upon theſe pillars; theſe ſtrong men ſhall one day bow themſelves, neither ſhall any man reſcue himſelf or his brother, from the arreſt of death: 'tis worth our taking notice of, that which is obſerved by learned Mr *Mede* in his *Diatriba* upon *Prov.* 21. 16. that Hell is ſet out to us, in the Old Teſtament, by this expreſſion, *the place of the Gyants*.

And as for our health, (ſet aſide innumerable caſualties and the principle of mortality within,) it hath 300 enemies, *viz.* ſo many diſeaſes, to encounter it; and our liableneſſe to be ſpoyled by theſe is part of our vanity. And thus much for the vanity of man in what he is, the vanity of his nature.

2. As man is vain in his nature, (in the faculties of his ſoul, and perfections of his body,) ſo likewiſe in his *operations*.

1. In his thoughts, thoſe inward works of the ſoul: the ſoul is a mint, and an Exchange of vain thoughts. Mans heart in thinking, runs like a ſwift Dromedary up and down the world, and ſnuffeth up the winde, *vanity*, every where: oh what a ſtorehouſe of fooliſh, deceitful, ſinful, and ſo of vain thoughts, is every one of our hearts! Oh, how long, how long ſhall vain thoughts be minded by us, be lodged in us, be hid within us, and the precious thoughts of God, and Jeſus Chriſt, ſtand without and have not where to lay their heads!

2. There's vanity in mens *words*, and communication: mens words are winde, and ſometimes, like breath from corrupt lungs, they are rotten, putrid, unſavoury words: our mouths are an open Sepulcher, which ſends forth a ſtinking favour, we may ſay to every natural man, of his words, *thou ſayeſt, but they are but vain words*, vain becauſe uſeleſſe; not εἰς χρείαν, not for uſe becauſe not for edification: they are idle words, unprofitable

words, ἄγεα ῥήματα, not working words. Gods word is sincere milk, profitable for nourishment: mans words are like foam and froth, vain and unprofitable, for the most part; and sometimes, we spit out our venome in one anothers faces whilst we talk together.

3. The *Actions* of a man whilst in his natural condition are vanity. His *natural* actions, his eating, drinking, sleeping, &c. are in vain, because not done to the glory of God. His *moral* actions, his acts of civil justice, &c. although they be good for the matter of them; yet they are done from a vain principle of inordinate self-love, or in a vain manner, and to a wrong end, for vain-glory: and therefore cal'd by the father, but——*splendida peccata*, glittering sins. And lastly, his *religious* actions, his fasting, praying, worshipping, are mixed with much vanity: God may say to them, *bring no more vain oblations: to what purpose is the multitude of your sacrifices and services?* The very Gods of the nations are Idols, are vanity, and lyes, in Scripture account; and therefore their religion and worship must needs be false and vain. A natural man whether he eats or drinks, or whatsoever he does, I may say to him, *he sows the wind, and shall reap the whirl winde; he conceives vanity and shall bring forth a lie*, shall at last be disappointed of his expectation: *Surely man walketh in a vain shew or shadow, dum unum imaginatur & cogitat, & aliud succedit*; whilest he designes one thing, another succeeds; so the next verse to the text is expounded.

And thus much concerning the vanity of mans nature, and the vanity of actions or operations, his vanity in what he is and what he does.

3. Lastly, there is a vanity also in what a man hath; the goods of this world which he hath in possession are also vanity. The Heathens used to call these outward good things, *bona fortuna*, goods of fortune: they thought them subject to change and vanity; as unstable as a wheel, up and down; here now, and soon passed away in a moment, in the twinkling of an eye. Riches, Honours, Pleasures, all are vanity: great places, great palaces, delicious fare, gorgeous attire, a long train of attendants, all these are vanity, and will be found so in the using.

1. These are vain things, which cannot profit them that have them, as they look to be benefited by them. Riches are thorns, which are wounding, tearing things: they tear off the fleece, instead

instead of affording shelter, many times; and not only the fleece, but skin and flesh; and our very hearts are rent and torn away after them.

2. Honours, and great places, *&c.* they are vanity; these things are winde, apt to make men that have them to swell above their measure: hence so many quarrels for elbow-room in the world: the narrow way to heaven is not broad enough for many great ones; they must be allowed a greater latitude: and the great places many have, are not great enough for their spirits; and this is vanity.

3. And as for pleasures, they are vain things which perish in the using; short sweets, and oft, bitter sweets: all pleasures are but vanity, and sinful pleasures are, or one day will prove, vexation of spirit: *Momentaneum est quod delectat, æternum quod cruciat*, what a hell is it to think, that a moment hath swallowed up that pleasure which can never return, and if not prevented of in time, will inevitably bring eternal damnation.

4. All these outward good things are vain, there is no satisfying good in them; happinesse is not to be found in these enjoyments. Can a man *gather grapes of thorns, or figs of thistles*? no more can we gather happinesse from the creatures. These whilst enjoyed, are not the souls good things. He was a fool that thought so: and this saying was his folly; and whereever the *Gospel* shall be preached, this his vanity and folly shall be remembred, *Luke.* 12. the soul cannot thrive on these husks; not on the winde, like *Ephraim*; or on the air, like the *Chamelion.* The heart of the wicked which feeds on winde or air, is little worth. It was well said by a Reverend Divine, that these things, they are but half-provision, provision (namely) for the body only, and that but for this state, for this life, after-wards the body will have no use of them. Dr. *Wh.*

5. Again, these things they are for use rather then enjoyment, even whilst we have them; and the time of our using them is but short, *the time is but short*, saith the Scriptures: God that wheels about the heavens, and spins out time for thee, (as is excellently expressed by a reverend Author,) ere long will cut the thread of thy time, the thred of thy life (which is, for the most part, spun out in a thred of vanity) and at last will set fire on, and burn the wheel it self, yea, time shall be no more. And therefore as our life in relation to its comforts, is vanity, so in respect of its continuance

tinuance also, 'tis a vapour, a bubble, a shadow, a tale, a dream. Childhood and youth are *vanity* and old-age often proves *vexation of spirit*.

And thus we have shewed you hitherto how vain a thing is man absolutely considered, in what he is, (his nature, the faculties of his soul, and the perfections of his body;) in what he *doth*, in what he *hath*, or can have of this world, so vain a thing is man taken absolutely.

2. We are to consider him in the next place *comparatively*, with respect to his maker; and so the whole masse and lump of mankinde, they are lighter then vanity, and lesse then nothing, *Esai.* 40 17.

3. Nor can the sons of men combine together, by their relations, to secure themselves from vanity. Let them joyn hand in hand to build a Tower to reach to the skys, to keep themselves from being overflown with the deluge of vanity; alas! this their attempt and fancy would prove a vanity of vanities; there's a vanity in being alone, and there's a vanity in company, since sin came there: there's division now in our greatest union.

The relation betwixt friends hath this vanity of attending it, men will love, *tanquam aliquando osuri*: and the hatred wherewith they will hate afterwards, shall be greater then the love where with they loved us.

In relation 'twixt man and wife, there's vanity; and, oftentimes, vexation of spirit. Yea, in the society and communion of Saints, whilst they are in the body, there are disgusts and differences; in judgment first, and then in affection: the society of the Saints, I acknowledge, is *New Jerusalem, come down from heaven*; yet not alway a city: Unity within it self is the best of all societies; yet vanity will attend Saints, where-ever they go, till they are uncloathed of these bodyes; whilst they are in the body, vanity as a shadow waits on them.

4. As man is vanity both considered absolutely, in himself, and comparatively to his maker, and also relatively considered in his several stations, so is he all vanity causally, that is, he is the cause or ground of that vanity, which is seen in the inferiour creatures; According to that *Gen.* 3 17, 18. *Cursed is the earth for thy sake*, &c. *Thorns and thistles shall it bring forth to thee*, &c. And the like is implyed, *Rom.* 8. 19, 20, 21, 22. But of this I shall say no more in this place, because I have further occasion

to

to say more of it in the third General.

And thus having so far explained the main aim of the text, for further proof and amplification of the vanity in man, and the creatures vanity unto man, take but these 3 following Demonstrations.

1. Take the Judgement of God himself, *Esai.* 40. 17. Hear what he saith there of all nations, *all nations before him are as nothing, and they are counted to him leſse then nothing, and vanity*, yea, the choicest pieces of the nations are no better, *v.* 23. *he bringeth the princes to nothing, he maketh the Judges of the earth as vanity*: and *ch.* 41 v. 29. *Behold they are all vanity, their works are nothing, and so are their thoughts*, *Psal.* 94. 11. v. *The Lord knoweth the thoughts of man, that they are vanity.*

2. Take the Judgment of good men, great men, and Prophets, and wise men; of *David*, and *Solomon*: we have the prophet *Davids* estimate, the *man after Gods own heart* in the text; and again, *v.* 11. of this *Psalm*; and a third time, *Psalm.* 62. 9. *Surely men of low degree are vanity, and men of high degree are a lye*; they are lighter then vanity. And as for *Solomon*, he is a witnesse beyond all exception, one that had power, and wealth, and wit, and will, to extract the best spirits and the quintessence of all the good things in this world; and did actually make experiment of all; witnesse his *Eccleſiastes*: and lastly, he weighed all in Gods ballance, tried all by Gods standard, hath Gods *Probatum est* to his tryal, and the Holy Ghosts *Imprimatur* to his book; the sum of all which is briefly comprehended in this saying, *vanity of vanities, saith the Preacher, all is vanity and vexation of spirit.* King *Solomon* was the great critick-Alchymist of the world, who spent many years to distil the world, but could not extract a drop of happinesse out of it, but seas of vanity, boundlesse and bottomlesse, wherein he had been drowned, had not Jesus Christ lent him his hand, had not he walked on this sea, and trod under foot all these vanities, and come to Jesus his Saviour.

3. Study your own experiences, reade over the book of your lives, that book of four leaves, childhood, youth, manhood, old age, (if you have lived so long) and you'l finde it written within and without, *vanity of vanities, all is vanity.* You may run and reade it, if God give you grace to open the book and look thereon. But if ye should altogether refuse to reade now, although

though it might save your lives, yea, the life of your souls, yet know there are three days, wherein this truth will stare you in the face, and will be like the hand-writing on the wall to *Belshazzar*; the former two days are dark days, days of darkness and gloominesse, spoken of by *Joel, ch.* 2. and by *Solomon Eccles.* 12. *the day of distresse and misery*, and the *day of death*; and you'l reade that in the dark, probably, which in the sun-shine of prosperity you could not, or would not do; and this is your vanity: the third and last day is a day of thunder and lightning, the great day of Judgement, and then, if you were blinde till then, (which yet you shall not be,) your eyes shall then be opened, and you shall see the world, your self, your own Condition, all in their proper colours of vanity and vexation of spirit. Let this suffice to have been spoken of two of the main things propounded to be handled in the beginning.

III.

3. And now if any ask me; if it be so, *why* is it thus? The great husbandman sowed good corn in his feild, whence then hath it tares? whence hath it vanity? I answer, man may be said to be vanity causally, in regard of himself and also of the creature; that is, to be the Author of the vanity in the creatures, and in himself; I mean, of the sinful vanity of man; and of that vanity and deceitfulnesse which is in all the creatures, their frustrating mans expectations of satisfaction and happinesse in them and from them, which indeed they never promised him. I may say (to allude to that other Scripture) *why seek ye the living among the dead?* why seek ye happinesse below? *It is not here it is risen:* come to the paradise, and see the place where once it lay. It was sin bred bitternesse in our greatest sweets, and discontent in our greatest contentments. We drew on vanity, on ours and the creatures heads, with cords of iniquity. Man when he sin'd, became vain in his imagination: and it sufficeth the servant that he be as his master, that that likewise be in its kinde subject unto vanity.

It is true, there is a vanity which is not sinful which was not caused by sin; and that is the vanity of the greater and lesser world in comparison to him that made them both: they are so to him, vanity and lighter then vanity.

IV.

As for the fourth and last general proposed, viz. *How we may be freed out of this vanity*, I refer you to the close of the application, and so I proceed directly to the Uses.

Uses.

Use. 1. Is every man, at his best and most flourishing estate, altogether vanity? Then, according as it is written, *Jerem.* 9.23. *Let not the wise man glory in his wisdome, neither let the mighty man glory in his might.* Let not the rich man glory in his riches; but rather (as it is written, and that again and again, 1 *Cor.* 1.31. 2 *Cor.* 10.27.) *Let him that glorieth, glory in the Lord.* Let the poor and mean Christian, (in respect of parts, and place, and of his portion in the things of this life,) let him glory, in that by being a Christian, he is spiritually exalted: but the wise, and noble, and mighty and rich Christian, glory in this, that, by this Scripture, he is made low this day, and set upon the same level and plain ground with his poor brother. Let him consider the vanity and uncertainty, of all worldly enjoyments, and outward excellencies; it is a text or theam the prophet is commanded to preach upon, and that with a loud voice: *Esa.* 40.6, 7. *The spirit said, cry; and I said, what shall I cry? why, all flesh is grass, and the goodlinesse thereof as the flower of the grasse; the grasse withereth, and the flower fadeth, because the spirit of the Lord bloweth upon it.* And the Apostle *James* gives this reason, why rich men should have low thoughts in their high condition, because, *as the flower of the grasse, they and their riches shall passe away.* *James*, 1. 10. You wise men, and noble men, and rich men; you seem gay and glorious flowers, the eyes of men are delighted with such beautiful objects; but alas at your best estate, you are altogether vanity: when you are flowring, you may be neerest to withering, you may die in your prime and flower, like asparagus, when they begin to spring and flourish, presently wither, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways, saith the Scripture, *ver.* 11. of that 1. of *James*.

Couldst thou by power or policy, get into a throne, and exalt thy throne above the thrones of all the Kings upon the face of the whole earth; couldst thou proclaim thy self universal Lord and Monarch, and send yokes by thine Embassadours, to all the Princes and States of the world; shouldst thou say in thy heart,

I will ascend into heaven, I will exalt my throne above the stars of God, I will ascend above the heights of the clouds, I will be like the most high: yet the time will come, and it will not be long, when this text shall be like *Belshazzars* hand-writing upon the wall, *behold thou art weighed, and art found too light*, thou art light upon the ballance, altogether vanity, *and this kingdom is departed from thee.*

The Kings and great ones, who have gone down into the grave before thee, may take up this proverb against thee, may speak and say unto thee, *art thou also become weak as we? art thou also become vanity like unto us? thy pomp is brought down to the grave, and the noyse of thy viols:* Instead of thy golden and glorious carpets, and coverings, behold now *the worme is spread under thee, and the worms cover thee. How art thou fallen from heaven, O Lucifer, son of the morning?* O therefore when thou art in prosperity, in thy best estate, say not, I shall never be moved; Do not sing a *requiem* to thy Soul, with the rich fool, saying, *soul, take thine ease, thou hast goods layd up for many years*: lest it be said to thee, *Thou fool, this night shall thy soul be taken from thee.* Say not, with *Nebuchadnezzar*, when thou lookest upon thy goodly buildings, *Is not this great* Babylon *that I have built by the might of my power, and for the honour of my Majestie?* lest whilst the word be yet in thy mouth, there fall a voice from heaven, saying, *To thee it is spoken, thy kingdom is departed from thee,——thy dwelling shall be with the beasts of the feild*, and the day cometh when *there shall not be left one stone upon another, which shall not be thrown down.* Say not with Eastern *Babylon*, *Esa.* 47. 7, 8. *I shall be a Lady for ever; I am and none else besides me, I shall not sit as a widow, neither shall I know the losse of children; lest these two things come to thee in a moment, in one day, the losse of children, and widowhood:* lest desolation come upon thee suddenly which thou shalt not know. Say not, with Western *Babylon*, that is *Rome*, (so *Austin* calls her,) *I sit a Queen, and am no widow, and shall see no sorrow*; Lest it be said, *Therefore shall thy plagues come in one day; death and mourning and famine*, &c. *Revel.* 18. 7, 8. *Trust not in uncertain riches, but in the living God.* Set before your eyes always the vanity of this world, and of your condition here, be it never so flourishing. Let not your thoughts be as their thoughts are, (*Psal.* 49. 11.) of whom the Psalmist witnesseth, *their inward thought is, that their houses shall continue for ever, and their dwelling-places to all generations;*

tions: they call their lands after their own names; Their think their family and name shall continue for ever. Thus they think, but they are but vain thoughts. The Jews have a saying, that *Every King is the son of a beggar, and every beggar is the son of a King*: Such mutability and vanity there is in humane affairs, and in worldly greatness. 'Tis Gods work to humble high things, and to raise low things. He it is who sets up one, and pulls down another, who powrs contempt upon Princes, and stains the pride of all their glory, and again, at the same time, raiseth the poor from the dunghill, to set him amongst the Princes of his people.

Oh then, ye great men, ye Grandees of the world, ye Noblemen, ye rich men, whom God hath, in these respects, exalted above your Brethren, *be not high-minded, but fear*; Let not your hearts be lifted up, to Judge your selves therefore the only happy men, and to despise others: take heed your height make not your brethren below seem as dwarfs, as little or as nothing, in your eyes. If the height you are in once make you dissie and giddie (as we say) you are like to fall presently, and lay all your honour in the dust or dirt. Do not ye Idolize your selves, and let not the world deify you; or do not ye deify your selves, and let not the world Idolize you; for both these are vanity. To make you Gods (to give you that honour which belongs to God) is to make you Idols; and to make you Idols, is to make you vanities, and lyes, and nothing, it is indeed quite to mar you, to undo you. This text, well studyed, would be a good antidote against the swelling of the poyson, or against the tympany of pride in mighty men; and a good Cordial against the pining-consumption of envy in mean men, at the prosperity of others. The fashion, beauty, glory of the world passeth away: *Every man at his best estate is altogether vanity, Selah.*

And here I shall back this lesson with these following considerations, let high and low, rich and poor, together consider.

1. That in *Adam*, our common-Father we were all moulded out of the same red earth, we grew all from one root, we issued all from one fountain: the higher we derive our pedegree, the neerer we are all akin. We are all lines from one center; and the neerer we go to the center, the neerer we are one to another: *God made of one blood all nations and familyes to dwell upon the earth, Acts.* 17. 26. All bloud is of one colour, and runs in the like channels and vessels, and observes the same course and motion in all

men. We had all one father *Adam*, and one maker, God. We are the sons and daughters of *Adam*, who was the son of God.

2. We all live upon our fellow-Creatures; We all spend out of Gods treasury, are maintained at his cost and charges. Those who received and spend most of Gods bounty, are like greater and larger poor mens boxes: God of whom the whole family in heaven and earth is named, doth of his meer goodness, feed, and cloath, and harbour us all. We are, all of us, wholly beholden to him, and live upon his alms or contribution altogether: and the more delicious is our fare, the finer our apparel, the more stately our dwelling, the greater our train; the more are we indebted to his liberality. The whole world is Gods Hospital or Almes-house; where the greatest and gayest are indeed but his Bleemosynaryes, his Almes-men.

3. All men are alike, for almost half their times, *viz.* whilst both are asleep, only it is the sleep of the labouring man, ordinarily, is the sweetest; here in sleep, as in death, poor and rich meet together, and here the servant is free from his master.

4. That greatnesse is not alway, not very often, accompanied with goodnesse, a man may be advanced to worldly honour and more greatnesse, but not to be bettered thereby, or therewith. The same piece of money (without any real change in the money) may by the supreme power, be advanced and made to passe at a higher rate: even so is honour, the raysing the rate or value of a man in the account of the world, without changing the man, in the least, for the better; on the other side, poverty and outward meannesse, do not make men ordinarily the worse. Nay those who by the world are accounted as the scum, and dung, and filth of the world; even they are Gods Jewels, they are they of whom the world is not worthy. It is well said by Dr. R. that *mighty men and mean, differ but like great and small letters in the same volume, great letters take up more room, make a braver show: so may be we are arrayed in scarlet, and so better seen, and more gazed on by vulgar eyes: but they put no more matter in worth, no more or better sense into the words which they compound, or the volumes they are in.* Great men make a more glorious show in the volume of this world; but this great book of the Universe is not substantially the better for them.

5. Whilst we live together here in this world, there is no respect of persons with God: God accepts no mans person, or sacrifice,

crifice, for his greatneſſe: and, in Chriſt Jeſus is not his being a mighty man, or mean man; a rich man, or poor man; not bound or free, which avayleth any thing; but the being a good man, a good Chriſtian, this is it which is accepted of him. All true Chriſtians, rich and poor, are fellow-members of the ſame body; now, as in the body natural, one member doth not undervalue another, becauſe it is not ſet in ſo high a place in the body, or is not ſo well cloathed as another: ſo let Chriſtians of high degree, not contemn them of low degree; and let not Chriſtians of low degree, envy or repine at them that are exalted: they that are on high ſee a larger field of vanity, then you that ſtand on a lower ground.

6. We ſhall all dye alike; no difference in the natural deaths of men becauſe Princes, or poor men, mighty or mean. Though ſome ſeem to have heads of gold, like *Nebuchadnezzars* Image; yet they all ſtand but upon feet of clay; we muſt lye down in the duſt together; and who can diſtinguiſh the Kings duſt from the beggars. We are all excellently well compared to a ſet of counters, which men uſe in caſting of account: the counters are in themſelves all alike, and differ only for a time, according to the place in which they are ſet; ſome ſtand for pounds, ſome for ſhillings, and ſome for pence; but in the concluſion all are alike jumbled into the box or bag together: ſo it is in the world, ſome ſtand in a higher place, and a greater value is ſet on them for a time then others; but at laſt, at death, all ſhall be jumbled alike into the grave, *Pſal.* 49.

7. When we ſhall be awakened out of our ſleep in the grave, and gathered together before the judgement ſeat of Chriſt; this diſtinction, of noble, and mean men ſhall ceaſe. In the Reſurrection, at the Coronation of the King of Kings, the Heraulds of this world ſhall have no place to rank men according to the dignity of their houſes and families. In that reſpect, the reſurrection will make us all Peers, and thoſe that ſhall wait on him, on that day, he will make all and for ever Kings. Oh therefore, conſidering that after a while, all theſe artificial differences of coats and outward diſtances of place, ſhall ceaſe; let us not, for this ſmall pittance of time we have to live here, let us not diſpiſe or envy one another, let not the honourable perſon behold his inferiour with a haughty, proud, diſdainful eye: and let not the mean man look on the noble man, or great man with an evil and envious

eye.

eye. Neither let the great Scholars of the world, or the grandees for wisdome and knowledge, exalt themselves too much, and glory in their learning and wisdome, as if these were exempt and privileged from the touch of vanity. Let such know, that the wisdom of the world is foolishnesse with God; and that King *Solomon*, wiser then the wisest now upon the face of the earth, found a vanity in humain knowledge, *Eccles.* 1. 18.

Besides, let the greatest Schollar the world has, see and know, that his line is too short to fathom the depths of nature; that there are many things there; which, as to the comprehensive knowledge of them, he must let them alone forever. Where is the wise man? where is the disputer of this world? where is the profound Philosopher? Give me, if thou canst, a Definition of thy own soul. Nay but the definition of a straw under thy foot. Tell me if thou canst, how the *Remora*, a fish no bigger then a carp, stays the ship? How the Load-stone draws Iron? Why the grass is green? Give us a satisfactory reason, if you can, why some Creatures are covered naturally with hair-cloath, others with rugs of the finest woull, and others walk up and down and fly abroad, as well as sleep, in feather beds of divers colours? *Heu quantum est quod nescimus!* and again, *Maxima pars eorum quæ scimus, est minima eorum quæ nescimus*: good Motto's for the greatest Schollars. Oh therefore let the great Schollar *glory in this, that he knows me*, saith the Lord, *Jerem* 9. or in this, that he *knows Jesus Christ and him crucified*; and that he is *able to comprehend, with all Saints, the height, and depth, and length and breadth of the love of God, and to know the love of Christ which passeth knowledge.*

Use. 2. Is every man at his best estate vanity? then, *cease from man whose breath is in his nostrills*, whose condition, when most flourishing, is but fading and vanishing, *for wherein he is to be accounted of? Put not your trust in Princes, or in any son of man*, *Psal.* 146. 3.

Men cannot preserve themselves alive, or in honour, cannot make themselves happy, or secure themselves from outward misery. Lean not too hard on these staves, they will break under you: to trust to these is to trust to a broken reed, 'tis to lean on a spear which will pierce you, they are staves of bands, and not of beauty. The rod of God is a staff; but the staff of man is a rod oft times, and will soon be turned into a Serpent, and bite you. Trust not in the favour of Princes, or great men: Consider the height and

downfal

downfal of *Haman*, *Sejanus*, Cardinal *Woolsey*, and other Favourites. Trust not in the favour of the multitude or common-people, neither, *versatile urbs*.

Now the multitude will cry *Hosanna*, and anon *Crucifige*: now they will prepare *Garlands*, and be ready to sacrifice to you as a God; and anon they will stone you as a Malefactor, or one of the worst of men.

Use. 3. Is there vanity in what thou art, and doest, and hast (considered without Christ)? then do not idolize thy self for any endowments, nor bless thy self for any creature-enjoyments: do not pride thy selfe for parts and gifts: If thy heart be lifted up within thee for these, thou hast but a vain minde, thou art become a fool in glorying, if any man might have stood upon their parts and abilities, surely *Solomon* much more.

Be not too much enamoured with the perfections of thy body or outward man; thy strength, agility, health, beauty; all shall fade away, wither like the grass, and perish like the flower of the grass, when the blasting East-winde, or the scorching Sun-beams comes upon it. The day will come when you shall say, they are vanity; when you shall say you have no pleasure in them.

Do not place happiness in what thou hast, in great possessions, in Creature-comforts, and enjoyments, there's a vanity in delicious meats and drinks, in fine apparel, in sumptuous buildings, in a large train of attendants, in the multitude of friends and acquaintance; do not place happiness in these things, for you will never be able to finde it here. In vain do you look for *Canaan* on this side *Jordan*, the Devil shewed our Saviour all the kingdomes of the world, and the glory of them; and 'tis observed, that he did this in a moment, as it were *in ictu oculi*, in the twinkling of an eye, *fic transit gloria mundi*. But we have need to go up often, and to stay long with God in the mount, to see clearly all the kingdomes of the world and the vanity of them. The world is a world of vanity; yea, there's a world of vanity in every man. Behold I shew you a mistery, the lesser world *man* is more comprehensive of vanity then the greater.

Use. 4. Is the world a world of vanity unto man? are the good things of the world (as they are called) good for nothing, as to the making us happy? then let's not fall out, and make our selves miserable by divisions, strifes, and contentions about them; 'tis for children.

children and fools to wrangle and fall out for toys, and vanities. Fall not out for that which is not. It was *Justus Lipsius* his Epitaph of his own making, which he commanded to be written on his Sepulcher.

Vis altiore voce me tecum loqui.
Humana cuncta fumus, umbra, vanitas,
Es, verbo ut absolvam, nihil.

Use. 5. Let us all make that use of this doctrine, which the Prophet *David* doth in this, *Psal.* v. 7. saying, *And now, Lord, what wait we for? our hope is in thee.* Seeing Every man is so vain, and seeing every thing is so unprofitable, why should we in vain seek to be happy by any thing short of thee? No, no, we do not; that be for ever far from us so to do. Our hearts were made by thee, and they are never fully at rest, till they come unto thee. Thy favour and grace we prize above all earthly happiness. Be thou our God, let us be thy Sons and daughters; and then we are sure, thou hast begun already, and wilt perfectly, in thy own time, redeem us from this bondage of corruption and vanity, to which we are now subject. As we are children of the first *Adam*, so we are indeed bond-men to vanity; but our hope is in the second *Adam*, to be by him delivered into the glorious liberty of the sons of God. Our present life is vanity, but the gift of God is eternal life, is immortallity. All this world is a world of vanity; but we look for the world to come, wherein dwells blessedness and true felicity. Vanity groweth up out of the earth: we expect our happinesse to come from heaven. We account all things here below, but as dung and dross and vanity in comparison of Christ and the grace and glory of Christ, those better things, those things above, all temporal good things are but as shadows; but our substance is with thee, *substantia mea apud te est*, so some render the 7th verse. All worldly hopes are but like the spiders web; but our hope in God and Christ our Saviour, is an Anchor firm and stedfast, cast surely within the veyl, so that we can never sink. Our all, is nothing, compared to thee; Lord, thou art our all in all. Whom have our souls in heaven, but thee? and whom have we on earth that we can desire in comparison of thee? truly our lines are fallen in a pleasant place, we have a goodly inheritance: The Lord is our portion, our exceeding great reward, we will not be satisfied with any thing, with all things, besides thee;

thee; not with things present, nor things to come; not with things in the height or depth, visible or invisible, temporal or eternal; not with angels, principalities or powers, or earth or heaven; we esteem all as shadows, and vanities; only this is our happinesse, we are Christs, and Christ is Gods. We will no longer forsake our own mercies, that is, thee, the God of our mercies, to follow after lying vanities; behold here is an answer to the last thing propounded in the begining, *viz.* This is the way to be freed from vanity, and we will walk in it. Jesus Christ is our Captaine, whom if we follow through the troublesome sea of this world, as the Israelites did *Moses* through the Red-sea; the waters shall stand as a wall on the right hand and on the left, and the proud waters shall not overwhelm us, shall not go over our souls. Jesus Christ is our Ark, into whom we will get by faith, and by him be saved, whilst the whole world, that are out of Christ, shall perish by this flood of vanity which comes upon all the earth. Thus will we make sure of this *one thing necessary*, that our faith and hope, being in God, shall not be in vain; that we shall not live and dye in vain, but that our Lord Jesus Christ may be to us, both in life and death, gain and advantage; that, when we shall part with our corporal lives (which, in times of sickneſſe and war, we carry dayly in our hands, and are apt to lose; and which, in times of the greatest peace and prosperity, we cannot long hold; for at the best, they are fleeting, and fading, and vanity) we may be sure to lay fast hold on eternal life; so that vanity may no more have dominion over us, *Amen.*

An Epitaph on Sir *Roger Townshend*, who dyed at *Geneva* in his travail towards *Rome*, aged 19 years and a half, in the year 1648.

LOe here lyes dust and ashes Oar,
More prec'ous then the golden shoar;
One Jewel precious in this tomb,
Far more then all i'th Sea of Rome.
Geneva *now a Saint may vye*
With Rome, *and with all* Italy:
Loe there the Painters are divines
In Colours, and their Saints are shrines;
But here doth sleep a reall Saint,
Here is no Sepulcher in paint.
Piemont *to* Townshend Pisgah *was,*
Nigh which to Canaan *he doth passe.*
And when men thought h'had been at Rome,
To Heav'n the Traveller was come:
To England *how should he return,*
When all's on fire and Seas do burn:
Had he seen Rome, *he knew't would farr*
Then make a Saint him rather marr:
In peace had's English home 'gain seen,
H'had still a Ward and Pilgrim been.
Heav'n is a home which rest give can,
And under Twenty make him Man.

T. H.

Another.

HEre aye Geneva *Lake let weep*
'Cause death a Court of Guard did keep;
Ecche ye Alps for aye alas!
'Cause Trav'llers have for death no pass:
Our tears let recompence the Lake,
And ever after full-sea make;
Let's thou requite the hills, let's all
Henceforth them Townshends *Pyramids call.*

On Occasion of the Narrative sent over by M. *Diodati* in which house he dyed.

ARe ye prevented Poets? what too late
His life and death to blazo'n? Diodate
Has don't in Prose, he that the Sacred Text
First Communted upon, his life is next:
And 'twas a sacred story, short it was;
Upon the Bible cal's a Paraphrase,
A Paraphrase Incarnate of the last
And best edition much corrected was it,
Reformed ev'ry way, Translated so,
He now speaks seventy Languages and moe;
H' Interprets Babel, Pentecost *and all,*
And is translated to's Original.
In this small work divinity is more
Then in the great Tostatus *half a score.*
Yea, now one Tome of this short volume man
Contains more learning then the Vatican,
Set by Inspired Authors, th' rest i'le call
Compar'd to this, one Ignoramus all:
Worms may devour th' book-cover, leaves may fade
Though green and florid, or with gold ore laid;
Worms can't corrupt the text, and the Angel's blast
Shall blow 'way worms, and dust, and death at last.

T. H.

T. H.

The Second Sermon.

Luke 16. 30. 31.

And he ſaid, nay father Abraham, *but if one went unto them from the dead they will repent.*

And he ſaid unto them, if they hear not Moſes *and the Prophets, neither will they be perſwaded, though one roſe from the dead.*

THe Relation concerning *Dives* and *Lazarus* from the 19th verſe to the end of this Chapter, ſome will have to be an Hiſtory, others a Parable; I concur with the latter: for what tongue could *Dives* have in hell, whoſe body was in the grave? And what finger could *Lazarus* have, whoſe ſoul only was now in Paradiſe or heaven?

In parables what is ſet down as ſpoken, ſignifies only what was fit to be ſaid; if any words were to be made of ſuch matters. Parables (ſaith one) are Vocal Hyeroglyphicks, lively images of uſeful truths fitted for inſtruction: Chriſt made ſeſcues of known earthly reſemblances, to point out to us ſpiritual and heavenly Doctrines. Dr. *Ing.*

In this parable *Dives* in Hell makes two requeſts to *Abraham* in heaven.

Firſt, for himſelf, *that he would ſend* Lazarus *to dip the tip of his finger in water, to cool his tongue:* But he that would not give a crumb of bread, could not obtain a drop of water.

Being denied for himſelf, his ſecond requeſt is for his brethren, *viz.* that *Abraham*, would ſend *Lazarus* to his fathers houſe, *to teſtifie unto his brethren, leſt they alſo ſhould come unto that place of torment:* But he ſpeeds no better in this then in the former: *Abraham* lets him know, 'tis needleſſe: *They have* Moſes *and*

the

the prophets, i. e. the writings of *Moses* and the prophets; *let them hear them*; believe and obey them: by them they may sooner and better be perswaded to repent, then if *Lazarus* or any other like him should arise from the dead to warn them, and to testify to them that they should repent.

Again, *in* Parables the end and scope of them is mainly to be attended unto; now the scope and design of this parable is to teach rich men pitty and compassion to the poor, and to teach all men to reade and meditate on the holy Scriptures, to hear and to obey them, that so they may attain eternal life; for the right way to escape hell torments, and to be made partakers of Heavens happyness, is to follow the guidance and direction of the Holy Scriptures: If it be asked, how came *Abraham* to know that the Jews had the writings of *Moses* and the prophets? I answer, he might be informed of this, by *Moses* and the prophets, when they came to heaven: or he might know it by revelation: probably, God would not hide from *Abraham*, a matter of so great concernment to his seed: however, certain it is, the Jews had the Holy Scriptures, which were able to make them wise unto Salvation: and they had no need that any should rise from the dead to teach them.

'Tis true indeed, men are apt to fancy, by other ways and means to get good, and to do good, and to please God, then what God hath prescribed: men are apt to say in their hearts, *who shall ascend into heaven*, to bring them the minde of God in such and such things? or wherewithall shall I come before God to make atonement for my sins? shall I give the first born of my body for the sin of my soul? when *Naaman* the Syrian came to be cured of his leprosy, 2 *King* 5. 11. he verily thought, that the prophet would have come out to him, and would have stroked his hand over the place, and have called upon the name of his God, and when he saw he was disappointed of his expectation in these particulars he grew very angry and would hardly be perswaded by his servants to go and wash seaven times in *Jordan*, as the prophet had sent unto him to do; saying, *are not Abanah and Pharpor, Rivers of Damascus, better then all the waters of Israel? may I not wash in them and be clean?* the same *Naaman*, after he was cured of his leprosy, had a fancy, that the earth of the land of *Canaan*, was better to build an Altar to God withall, then of any other land; and therefore, he begg'd of the prophet *Elisha*, that

that *there might two Mules burden of earth be given him* : (I ſuppoſe, for the purpoſe aforeſaid, becauſe it immediately follows) *for thy ſervant will henceforth offer neither burnt-offerings nor ſacrifice unto any other gods, but unto the Lord*, 2 Kin. 5. 17. The Jews, they imagined, that *Meſſiah* ſhould be a temporal Prince, and ſet up a temporal Kingdom, and therefore, becauſe our Saviour Chriſt, came not in ſuch outward pomp, ſtate, and glory, they rejected him: hence it is I ſuppoſe alſo, that the papiſts are not contented with Chriſts naked inſtitutions but preſume to adde of their own inventions, to make them more gawdy, and more efficatious: to Baptiſm with water, they adde Cream, Oyle, ſpittle, exſufflation. The Lords ſupper they have turned from a *Sacrament* for the living, to a ſacrifice for the quick and dead: they will not preſume to go directly or immediately to God the King of Heaven, or by the mediation only of his own ſon whom he hath made Maſter of requeſts there, but they muſt make uſe of the mediation of the Courtiers of Heaven, Saints and Angels: they fancy 'tis not good manners to do otherwiſe: they think Chriſt crucified, not ſufficiently repreſented, in the preaching of the word, and adminiſtration of the Sacraments except they have alſo before their eyes, crucifixes, Images, or pictures of him hanging on the Croſſe. The Idolaters of old offered their ſons and daughters in ſacrifice, to appeaſe their offended Gods. And Gods own people, imitated the Idolaters of the nations: which thing yet, God tells them, it never came into his heart, to require at their hands; thoſe Idolaters, the worſhippers of *Baal*, cut and lanced themſelves to procure more compaſſion and audience of their prayers: and amongſt the papiſts, ſome whip themſelves, to make thereby ſatisfaction for their ſins, *Mat.* 6. 7. We reade of ſome that thought they ſhould be heard for their much-ſpeaking: and ſuch are our papiſts alſo who think to prevail, by ſuch a number of *Ave-Maries*, and *Pater-noſters*; as if God regarded and anſwered prayers, according to their number, rather then according to the faith and devotion, of the ſouls that made them. And here *Dives* had a perſwaſion, that though his brethren were not converted by the ordinary means, *Moſes* and the Prophets, yet they would certainly repent, if an extraordinary meſſenger, one from the dead, ſhould be ſent to them, to warn them, leſt they came into the ſame place of torment where he was. And truly at the firſt view, this requeſt of *Dives*, to ſend

Lazarus from the other world, from the bosome of *Abraham* to his brethren the children of *Abraham* according to the flesh, to warn them to repent, seems not unreasonable.

For first, the apparition of a dead mans Ghost, we may easily imagine, would affright a sinner in the midst of his sins, and make him smite on his thigh, and say, what have I done? or what do I? *Moses* and the Prophets tell us of our duties, of the punishment due to us, if we fail of it, but one that comes from the other world, could testify, that all that *Moses* and the prophets have said, is true; so that their words should not seem any more (as they do too too often, to many) but as idle tales: such a one could tell, that there is another life after this, that there is a future estate of happinesse or misery; that when a man dyes, his soul doth not dye with his body, doth not sleep; doth not cease to be. It would be happy for Atheists, Epicures, Gluttons, Drunkards, Blasphemers, and unclean persons; for oppressors, for covetous and unmerciful *Dives*'s if there was no life, no world after this; but that as they have lived like beasts, or worse then beasts, so they may die like beasts also; But if there had been neither *Moses* nor the prophets to testify the contrary, yet needed not any to come from the dead to do it: heathen poets, and philosophers, have had knowledge of a future estate; witnesse their *Elisian* fields, a kinde of paradise for the vertuous; and their *Phlegethons*, a river of fire, a kinde of hell for the wicked.

But 2*dly*, If a Ghost should appear to us, we should be apt to think, that we should die shortly; and that the Ghost of a dead man, did come to call or summon us, to the state and place of separate souls; such an apparition would be like the Messenger to *Hezekiah*, *set thy house in order for thou shalt dye*: and probably would put us into *Bellshazzars* posture, when he saw the hand-writing upon the Wall, would make *our countenance change, would make the joynts of our loyns to be loosed*, and *our knees to smite one against another*. And one would think, that such a fear, terror and consternation, might reasonably minde us, of what we had done, namely, to undo our selves: and what we should do to escape the wrath to come, or the damnation of hell.

And 3*dly*, All this probably might prove more effectuall, if that one that came from the dead, should be *Lazarus*, a good man, whose soul, came from the bosome of *Abraham*; *Lazarus*, one who likely might be known, to *Dives* his brethren, to have been

a poor miserable and contemptible person whilst he lived in this world; when they should see him come from heaven, from one of the highest places there, from *Abrahams* bosome, and probably, in a glorious manner, make his appearance; this might teach them, and minde them, that 'tis possible, that poor men may be happy in the other world; and besides, when he should tell them, as he might be well able to do, how happy he was there, though he had been never so poor here, and how miserable, *Dives* their brother was in hell, notwithstanding all his great riches in this world; this, one would think, should be, an effectual means, to warn, to perswade, and to bring them to repentance: I say when he should tell them, that *poor Lazarus was comforted*, and *rich* Dives *was tormented*, how he was advanced to heaven, and their brother *Dives* thrown down to hell; when he should tell them, the glorious visions and fruitions of heaven, and that there was no comparison betwixt earth and heaven, betwixt the fading riches of this world, and the durable riches of the other, 'twixt sensible pleasures, and heavenly joys; 'twixt the honour from men here, and the glory that is to be had from God hereafter; 'twixt the company of men though never so great, and rich here, and the society of God and his holy Angels in heaven; And that *Dives* his palace was but a dungeon, or dunghill, to the palace of the great king of heaven and earth; that riches either horded up, or Epicurean-like, laid out upon our selves, our back and our belly, would not avail in the day of wrath; and would only be able to aggravate our misery, and to encrease our torment there; further, when he should tell them, that money though it answers all things here, yet in the other world it is of no use at all; Saints and Angels above, slight it, as much as worldlings overvalue it below: behold, in the other world *Dives* and all his riches, were weighed and found too light: that *Dives* his greatness, Riches and Honours and delicates were momentary, and all vanished; and that in place and room thereof, how he is tormented. How that he saw him in hell torments, instead of delicious fare, and delightful musick, behold weeping, and wailing, and gnashing of teeth: Instead of purple and fine linnen, behold fire and Brimstone, and the smoak of the Bottomless pitt, compassing him as a garment. And on the other side, for his own part, he had no cause at all to repent him, of all his poverty, hardship, and misery he went through or underwent in this life, for that now heaven makes a-

mends for all. That *his light afflictions, which were but for a moment*, are now recompensed *with a far more, exceeding and eternal weight of glory*. And if after all this and a great deal more which he might say, he should tell them, that if they did continue in their sins and die in them, they should have their portion in hell, with their brother *Dives*, yea, with the Devil and his angels for ever; but if they would now forsake their sins, if they would break off their sins by repentance, and their iniquities by shewing mercy to the poor; if they would cease to do evil, and learn to do well; if they would be open hearted and open-handed to their poor brethren; when they dyed, God would send his Angels, to carry their souls into the bosome of *Abraham*, from whence he came out, sent by their father *Abraham*, and at the request of their brother *Dives*. If all this had been said and done, one would be ready to think, that here had been enough and more then enough, to have perswaded the worst and most hard-hearted sinner to repentance; But so is it, that a great deal more effectual means then all this, prove insufficient to turn sinners from the errours of their ways.

1. The Jews had *Moses* and the prophets amongst them, who being dead, yet spake unto them in their writings. They received the law by the disposition of Angels; yea God himself preached unto them in thunder and lightnings, and flames of fire at *Sinai*; the Jews had more signes, wonders and miracles wrought amongst them, or for them, then the whole world besides: they had three raised from the dead under the Old Testament-dispensation; our Saviour when he came he raised three from the dead, one newly dead *Jairus* his daughter: one carried out to be buried as the *widdow of Naim her son*, and one that lay four days in the grave, *viz. Lazarus*; and yet the Jews, the body of the nation, were ofttimes hard-hearted and impenitent sinners; even when Christ came in the flesh, and manifested forth his glory amongst them, in working more miracles, then *Moses* and the prophets that went before him: yet *they would not repent, that they might believe, that Jesus was the Christ, the Messiah, and that believing they might have life, through his name*: yea, they sought to put *Lazarus* to death, whom Christ raised from the dead; and at last put Christ himself to death who brought him from the dead: so far were they from being wrought upon, to repent once unto life by this miracle.

2. Yea,

2. Yea, Christ himself afterward raised himself from the dead, and confirmed his doctrine and his mission, that he was sent of God, that he came out of the bosome of God the father, the God of *Abraham*, *Isaack* and *Jacob*, that he came to preach repentance and forgiveneſſe of sins, and yet the groſſe of the Jewish Nation would not be perſwaded to repent and believe on him: *behold one greater then* Moſes, *and all the prophets*; and therefore one greater then *Lazarus*, and he too from the dead, his soul from paradiſe, and his body was raiſed out of the grave: and he was one who could tell them of the joys of heaven, and of the torments of hell more, and better then *Lazarus*: he could tell them, that for to procure pardon to sinners, he himself had suffered the pain of sence in the garden, when he said, *his soul was exceeding sorrowful unto the death*, and when he ſweat great drops of blood, trickling down to the ground; and the pain of loſs when he hung on the Croſſe, and cryed out, *my God, my God why haſt thou forſaken me*? he could tell them that for their sakes he had endured the pains of hell, to the end, that repentance and remiſſion of sins ſhould be preached in his name, unto all nations, beginning at *Jeruſalem*: yet how few in compariſon, amongſt the Jews believed on him.

3. 'Tis obſervable, what we reade of *Herod, that he heard John Baptiſt gladly*, and did many things at his preaching though *John* wrought no miracles: and when he heard of the fame of Jeſus Christ, and the mighty works done by him, and imagined that it was *John the Baptiſt* or some old prophets riſen from the dead, but for all that, did not repent and amend his life, that ever was heard of.

4. There are to be found many, too too many amongſt us, that call themselves Chriſtians, and profeſſe to believe in Christ crucified, dead and buried, deſcended into hell, that he aroſe from the dead the third day, aſcended into heaven, and from thence he ſhall come to judge the quick and the dead, and for all this are impenitent and unbelieving. D. *All.*

5. Paſſe we to the Church of *Rome*, and ſee whether it be better there, they tell us of the obambulation of ſpirits, of the apparitions of dead men, whoſe ſouls have come out of the fire of purgatory, a temporary hell; and yet how few amongſt them are brought to true repentance and amendment of life.

6. How often do men come from the beds of dying men and women,

women, from the last words perhaps of good men and women, telling them, they are as full of joy as they can hold, that they desire to be dissolved and to be with Christ; or from the beds and last words of wicked men, who would if it was possible, call time again, or desire to live, though it was but the life of a toad, rather then dye; and yet how few are thereby wrought upon to repentance unto life? to a repentance never to be repented of?

7. Come we to our selves, and as a Reverend and learned Author observes; we, diverse of us, have been in our own apprehension at deaths door, and have had the prospect of the other world before our eyes, as it were, and God hath said to us at such a time by his providence, return, return, thou shalt not dye, and then our good purposes and resolutions, of dying to our former sins, die presently, and we mend into, and live unto our old sins again: And how then should another mans coming from the dead make us repent, when we our selves have come, as it were from the dead, and have not repented? D. *Allest.*

Are these things so? let's learn then to attend to *Moses and the Prophets, i.e.* to the holy Scriptures; and that they are more likely and effectuall means to bring sinners to repentance, then if one came unto them from the dead; and that now we are not to expect Messengers or preachers to be sent unto us from the dead, nor any signes, wonders, or Miracles to be wrought, to bring or perswade us to repent; or to warn us to fly from the wrath to come. Let none be found amongst you that asketh counsel of the dead, *for all that do such things are an abomination to the Lord*, Deuter. 18 11. *To the law, and to the testimony; if they speak not according to this Rule, it is because there is no light in them: men must not seek or ask counsel for the living of the dead*, Isa. 8 19.20. When King *Saul* in his distresse, went to the witch of *Endor* to raise up *Samuel* from the dead, to enquire of him; the devil appeared to him in *Samuels* mantle, and sad was the issue of that enquiry: and should we desire and have an apparition from the dead, how should we be assured that it was not a cheat put upon us by the devil? and that it was not the devil appeared to us in the likenesse of our friend, or of the party we had a minde to consult withall: Angels, even evil Angels can assume bodies for a time, and move them, or else make to themselves aerial bodies, and move them though not inform them, as the soul the body. We reade, that Satan can transform himself into an Angel of light:

if

if ſo, then ſurely into the likeneſſe of a dead man, yea of a dead ſaint.

Again, we might probably be more affrighted then edified, by ſuch an apparition; and when the fright was over, we might queſtion, whether there was any ſuch thing or no: whether it was not a dream of our own brain, or a cheat or trick put upon us, by others, or whether there was not ſome miſt caſt before our eyes, and ſome juggle or trick uſed to make us think we ſaw what we did not ſee.

Further, the holy Scriptures teach us, that *God hath magnified his word above all his name*, above his creatures and the works of his creation; above his providences, ordinary and extraordinary; in plain engliſh, above miracles, ſignes and wonders: Here in this parable we are taught rather to attend to the holy Scriptures then to one that ſhould come to us from the dead. In the firſt Chapter of the 2d Epiſt. of *Peter*, 17, 18, 19. verſes, the holy Apoſtle teaches us, *to attend unto the word of propheſy*, as more ſure, then a voice from heaven, from the excellent glory, when our bleſſed Saviour was transfigured, upon the holy mount, and had conference with *Moſes* from the dead, and with *Elijah* from heaven, concerning his ἔξοδον or departure out of this world; and truly this is the only inſtance, in all the Scriptures, of the matter of the diſcourſe of any one that aroſe from the dead, our bleſſed Saviour himſelf excepted: if God had ever intended that we ſhould be taught by men from the dead, ſurely we ſhould have had ſome directions, or inſtructions from thoſe whom the prophets, our Saviour, or the holy Apoſtles raiſed from the dead, but behold *Altum Silentium*! not a word to this purpoſe.

And this deep ſilence in this matter, ſpeaks aloud to us, not to make enquiry of the dead, either what we are to do in this, or to expect in the other world. I ſhall adde one teſtimony more in this matter, and that is of St *Paul*, *Galath.* 1. 8, 9. where he ſaith, *that if we or any Angel from heaven preach any other Goſpel unto you, then that which we have preached unto you, let him be accurſed*: where he prefers the Doctrine of the Goſpel of Chriſt, preached by him, and which was taken out of, and proved by *Moſes* and the prophets, before the teſtimony of an Angel from heaven. And if ſo, then ſurely, the Teſtimony of *Moſes* and the Prophets, is more to be attended unto, then that of one that ſhould riſe from the dead: And here we may appeal to our own reaſon,

and

and to the reason of other men, and say, Whether it be more reasonable to believe God or man judge ye? God, The living God, speaking to us in his holy word by *Moses* and the prophets, or to a man, suppose it was *Lazarus* from the dead? Before God gave his people his minde and will in writing, he taught them by dreams and visions of the night, by the ministry of Angels, by signes and wonders, but now he hath revealed his whole counsel, necessary to our salvation and committed it to writing; now that he hath sealed up the Canon of the Old Testament by *Ezra*, and of the New by St *John's Revelation*; and now that he hath ratifyed the truth of both, by his broad seal of *miracles*, let not the Church nor any particular person look after one from the dead, or for signes, wonders and miracles. His holy word teacheth us, that now God *commandeth every man, every where to repent*, because he hath appointed a day *to judge the world in righteousnesse by Jesus Christ, whom he hath ordained*; whereof he hath given sufficient proof, or evidence to all men, in that he *raised him from the dead*, *Acts.* 17. 30, 31. I confesse it hath been the guise and fashion of the world to look after, and long for Miracles. *Shew us a signe, and what signe shewest thou?* said the Jews to Christ: notwithstanding all the wonders and miracles that he had wrought amongst them, yea, the devil himself, tempted our blessed Saviour in the wilderneſse to shew a signe, to work a miracle, *if thou be the Son of God command that these stones be made bread.* But our Lord and Saviour would not gratifie the devils curiosity, nor work a wonder at his beck or desire; he would not cast such a pearl before such a swine; besides, had our Saviour wrought that miracle in that place, and at that time, the devil might have denyed it; or if not, our Saviours enemies possibly might have been tempted by the devil to blaspheme, as some times they did afterwards, and to say, he had done it by the power of the devil.

We are apt to think, that if one came from the dead, or that we saw signes and wonders, then we should believe, then we should repent; but alas! alas! how often hath God shewed signes, and wrought wonders for nations and persons, and yet they have remained impenitent and disobedient.

Pharaoh, and the *Egyptians* had many signes and wonders wrought before their eyes; and yet their foolish hearts were hardened; yea, such madneſse was in their hearts, that they pursued *Israel* into the *Red-sea*, and were drowned in the sea. The *Israelites*

raelites for whose sake God wrought such wonders in *Egypt* and in the *Red-sea*, and whom God led and fed by a Miracle in the Wilderneſſe with Angels food, bread from heaven, and with water out of the rock fourty years, yet they murmured, and tempted God, and many a time rebelled they againſt his word; ſo that ſix hundred thouſand of them, their carcaſes fell in the wilderneſſe, and they could not enter into the Land of *Canaan*, becauſe of unbelief: Well, come we to their children whom God Miraculouſly preſerved; brought into and ſettled in the good land of *Canaan*; and we ſhall finde, that they or their children, ſoon forget God their Saviour; whereas God, the Lord of hoſts, did ſeveral times fight for *Iſrael* with his hoſts; his Angels; his ſtars, his clouds, againſt their enemies; yet ever and anon we finde them even fighting againſt God: when our Saviour Chriſt came into the world, entred upon his publique Miniſtry and office of Mediatour, he manifeſted forth his glory many ways, in ſundry miracles wrought by him, in the ſight of the Jews, and were they kindly and ſavingly wrought upon? were they warned? were they perſwaded? did they, the body of them, all repent? do we not rather finde, that when our Saviour raiſed *Lazarus* from the dead, and by reaſon thereof, many believed on him, that therefore their chief prieſts an Rulers, the phariſees, ſought to kill Chriſt, and *Lazarus* both? yea, when they had crucified the Lord of glory, and he aroſe from the dead, the third day, the greateſt Miracle, that ever the ſun ſaw, did they thereupon believe and repent? no, no, they ſeek to hide this miracle, and they give money to the ſouldiers to ſay, his diſciples came by night and ſtole him away. Of old, *Balaam* was ſtopped by an Angel from heaven, and God opened the mouth of his Aſs, ſo that he ſpake with mans voyce, and reproved the madneſſe of the prophet, yet *Balaam* was not converted King *Jeroboams* hand was withered, and reſtored, by a miracle, and yet he continued his falſe worſhip at *Dan* and *Bethel*, and would not ſuffer the people to worſhip at *Jeruſalem*. King *Ahab* ſaw that great wonder, *fire came from heaven to conſume the ſacrifice*, at the prayers of *Elijah*; and yet for ought we know, was never ſavingly wrought upon: Yea, that which is a wonder to think of it, good men who have ſeen wonders and miracles, have not been ſo good as they ſhould be, but after thoſe things have for a time turned aſide, like a broken bow. Good King *Hezekiah*, that was cured of the

plague, by direction of the Prophet, after he had received the sentence of death in himself, yet his heart was lifted up, and he did not render unto the Lord answerable to what he had received. *Jonah* the prophet was miraculously preserved in the belly of the whale, three days and three nights, and yet afterwards was so peevish and passionate as to tell God to his face, that *he did well to be angry even unto death.* Go we higher, *Noah* was saved by Miracle in an Ark, without sayls, Rudders, Anchors or Pilot, when the world was drowned, and yet was overtaken soon after, with drunkennesse. *Lot* was saved miraculously from fire, when *Sodom* and *Gomarrah* and the other Cities were burned, and yet it was not long, before he became guilty of drunkennesse and incest. By these instances national and personal, we may conclude, that signes wonders and miracles are not always, such certain, powerful, and effectual means, to bring sinners to repentance, or to make bad men good, or good men better, as men are apt to imagine.

Obj. But what shall we say then to that of our Saviour, *Matth.* 11. 21. 23. *Woe to thee* Corazin, *woe unto thee* Bethsaida, *for if the mighty works which were done in you had been done in* Tyre *and* Zidon *they would have repented long ago in sackcloth and ashes?*

Ans. *Grotius* will have all these things to be said by our Saviour not ἀποδεικτικῶς but κατὰ τὸ πιθανὸν, that is to say, it is reasonable to think, that those miracles would have been sufficient, to produce such effects, even repentance, and that in sackcloth and ashes, as *Jonahs* preaching did among the *Ninevites*: again, although miracles might probably have been efficatious to bring gentile sinners to repentance; yet the Jews were so perverse, obstinate, and rebellious, they had *Moses* and the Prophets, and therein sufficient motives to repentance, (namely Gods commands, his promises, and threatnings, even heaven and hell set before them, and those things ratifyed formerly by miracles) so that if they would not be wrought upon by all this, it would be in vain to send unto them a messenger, or preacher from the dead: miracles (saith the Apostle) are for them that believe not, and not for them that believe; when there is no propheſy, there miracles probably may prevail, but those within the Church who have had *Moses* and the prophets, and propheſy confirmed by miracles long ago, if they believe not, if they repent not, they themselves are to be looked upon as prodigies and wonders, so

far

far are they from reasonably expecting of miracles, to turn and convert them: If *Moses* and the prophets be not of credit with *Dives* his brethren; being Jews, to perswade them to amend and repent, neither could one, and that one *Lazarus*, if he went unto them from the dead.

The Uses or inferences from the premises may be either for direction or information of our selves, or for confutation of others, that are in errour, and for exhortation.

1st. Use, Hence we may be informed, that if we must attend to *Moses* and the prophets, and that those believed and obeyed, are means sufficient to bring us to repentance and salvation, that then by those, as the wise men by a Star, we may be directed unto Christ: our blessed Saviour testified as much, *John.* 5. 46. 47. *Had ye believed* Moses, *ye would have believed me, for he wrote of me; but if ye believe not his writings, how shall ye believe my words?* *Moses* wrote of Christ, *Gen.* 3. 15. Namely, that *the seed of the woman should break the serpents head*; and *Deut.* 18. 15. 18. *the Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren like unto me, unto him ye shall hearken*: This was so well known, that *Philip* finding *Nathanael*, saith unto him, as we reade, *John.* 1. 45. *We have found him, of whom* Moses *in the Law, and the Prophets did write, Jesus of Nazareth; the son of Joseph*: As for the prophets, they foretold him, as the *Branch of the Lord*, *Isa.* 4. 2. as *the prince of peace*; so *Isaiah*, chap. 9. 6. as *the desire of all nations*, *Haggai* Chap. 2. 7. As *Messiah the prince*, so *Daniel*, Chap. 9. 25. as *the sun of righteousnesse with healing in his wings*, so *Malachi* Chap. 4. ver. the 2d: the two Testaments are joynt witnesses of one and the same great truth; namely, that Jesus is the *Christ*, the *Messiah*, the Saviour that was to come into the world. 1. *Use.*

2. Use, hence we may learn to make the written word of God, (as *David* did) *a light unto our feet, and a lanthorn to our paths*; and not to leave *Moses* and the Prophets, pretending to follow the light within us, as some do; the light within us, our own reason; that's a dim and imperfect light, without revelation; by this light, we should never have discovered the mysteries of the holy Trinity, the Mystery of the two natures in Christ, nor, our salvation by Faith in him: by this we could not have discovered all sins, nor have known all necessary truths; nor have been convinced of all duties: yea, it might come to passe, that leaving the 2 *Use. Of Inform.*

holy Scriptures, *Moses* and the Prophets; and the writings of the holy Evangelists, and Apostles, to follow the dictates of our own erroneous consciences, we might be led, as those are, they say, that follow an *ignis fatuus*, out of our right way into boggs and precipices; *Thus, they that shall kill you*, (saith our Saviour) *shall think they do God good service*: And the holy Apostle *Paul* tells us; *I verily thought, that I ought to do many things contrary to the name of Iesus of Nazareth; which things I also did in Ierusalem*, *Act.* 26,9,10. 'Tis true, that we are to follow the guidance of our consciences, but our consciences are to be inlightned and guided by the directions of God in his word: Our consciences are but Gods deputyes and Lieutenants, and whether it be fit to observe the servant or Deputy rather then to obey the will of the supreme or soveraign Lord, judge ye.

Again, hence we may learn to study, and follow the directions of the holy Scriptures of the old and New Testament, rather then pretend to impulses, providences, visions and Revelations for what we do; *to the law to the testimony*; by this our opinions, and practices yea, our persons shall be justified, and by this word they shall be condemned: *heaven and earth shall passe away* (saith our Saviour) *but not an iota or tittle of the law shall perish.*

3. *Use of Informat.* 3. Use, Hence learn not to be seduced or not to be drawn away from the true Protestant Religion founded upon the doctrine of *Moses and the Prophets*, (i. e. the holy Scriptures) unto the Romish Religion, upon pretence of Miracles, which they say are wrought amongst them, for,

1. Our blessed Saviour foretold, *Math.* 24. 24. *that men should arise doing such great wonders* in imitation of himself, *that they should deceive, if it were possible, the very elect.* And St. *Paul* tells us in his 2d Epistle to the *Thessalonians* the 2d Chap. verse the 9th. that *the son of perdition should arise, should appear with all power, signes and lying wonders*: So that Antichrist does pretend to nothing but what our Saviour Christ and his Apostle foretold.

2. The pretended Miracles of the *Church of Rome* are wrought and brought to confirm a Doctrine contrary to *Moses and the prophets*, that is, to the holy Scriptures, and they being already ratified by many and great Miracles, true Miracles; 'tis certain, that these pretended miracles brought to confirm a lye, are delusions and impostures.

3. The Ancient fathers and some of the most learned men of the

the *Church of Rome* of latter times, deny the continuance of the power of Miracles in the Church after that the Christian Religion had been so generally received, believed and embraced in the world: for this the Reverend Dr *Stillingfleet* in a late piece against the Papists, quoted St. *Chrysostome*, St. *Austin*, *Tostatus* upon *Leviticus*, chap. 9. 9. 14. *Stella* upon *Luke*, Chap. 11 *v.* 29. and *Erasmus* upon the first Epistle to the *Corinthians* the 13, Chap. and 13 verse.

4. If the power of Miracles should be continued in the Church, most probably it would be exerted for the conversion of infidels, and consequently the gift of languages should be given to them, now a days who are sent to preach to the *Indians*, or other *heathens*; but we have no sufficient or credible witnesse, or testimony, that those preachers of late times, or for many years have had or ever have been endued with the gift of languages.

Again, doth *Abraham* in heaven direct, to *Moses and the prophets* as above-said; then this may serve to confute the Doctrine and practice of the *Church of Rome*, their Doctrine in exalting the testimony of the present Church above the Authority of the holy Scriptures, the judge and touch-stone of the Church. Our Saviour said to the Jews; *you have one that accuseth you, even* Moses *in whom ye trust*, *John.* 5. 45. 'tis observable, that *Abraham* takes no noticc of any infallible judge or interpreter of *Moses and the Prophets*: In this the Papists, out-wit the scribes and Pharisees, when they disputed with Christ, yea, they out-do and go beyond the devil himself; that old subtil serpent, when he tempted our Saviour: for when our Saviour quoted Scripture, neither the pharisees, nor the devil, ever thought of replying: I, but who must interpret the Scripture? who must be judge? it belongs not to thee to reade them, much lesse to interpret Scripture; this belongs to the Jewish Church; who is the only supream judge of Scriptures and of controversies. 2. *Use of Confutat.* Confut. 1. Of the doctrin of the Papists.

Again, hence we may see, that the Papists erre in withholding the Scriptures from the Laity: what an unreasonable and unrighteous thing is it, that Gods children must not be permitted to reade their fathers will, without the licence of man first had and obtained for their so doing? *Abraham* saith, *they have* Moses *and the Prophets let them hear them.* Confut. 2. Of the practice of the Papists.

3. Hence then we may be exhorted greatly to prize and value the Scriptures, the Bible, as the book of books, as a cabinet of most rich and precious jewels, as a fountain of water of life, as 3. *Use, Of Exhortat.* *Exhort.* 1.

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a fiery pillar to lead us through this wilderneſſe to *Canaan*.

Exhor. 2. 2. And let us bleſſe and praiſe God for his word; how highly did *David* eſteem the holy Scriptures? how doth he magnifie them? and yet he had but a third part of what we have now: and if *Moſes* applauded the Jews happineſſe, when he had finiſhed his *Pentateuch*, if he accounted the law, as the inheritance of the congregation of *Iſrael*; and as 'tis in the Pſalm, *he hath not deale ſo with any Nation, neither hath the heathen the* knowledge of his law; how ſhould we prize, and praiſe and bleſſe God for the law and Goſpel, the whole Canon of the Old and New Teſtament: and let's know this, that our beſt way of praiſing God for the Scriptures, will be to reade, ſtudy, meditate on them, but above all to conform our hearts, lips, lives, to the rules and precepts contained in them; doubtleſſe obedience to the law is the beſt way to honour both the law-giver, and the law.

To draw towards a concluſion; From the text and context, the parable of *Dives* and *Lazarus*, we may learn many uſeful and profitable leſſons ſuch as theſe.

1. That rich men muſt give an account how they have laid out their riches: rich men are ſtewards, and it is requiſite in ſtewards, that they be found faithful; they muſt not lay out their Lords money upon themſelves, their own backs, and bellyes; and let the poor, ſuch as *Lazarus*, their fellow-creatures, and fellow-ſervants, and their own brethren to ſtarve at their gates, *manus pauperis theſaurus Chriſti*. And rich men muſt caſt into Chriſts treaſury of their abundance.

2. That rich men muſt be careful, not only not to hurt the poor, but to relieve them: they muſt not be *Dives's*, to do good to themſelves only, but like the good *Samaritan*, do good unto them that are in neceſſity and in extremities. *Dives* is blamed and condemned, not for taking away from the poor, by oppreſſion or injuſtice; but for not communicating to poor *Lazarus* in his neceſſity, in his extremity.

3. That men may ſin in the miſuſe of lawful things, of outward comforts and enjoyments; purple, fine lynnen, delicate fare, Muſick, were all lawful to be uſed, but *Dives* did not uſe them lawfully, *In licitis perimus omnes*: we muſt not uſe our lawful enjoyments, unſeaſonably nor exceſſively, nor make every day a Feaſt-day. We muſt not forget the afflictions of *Joſeph* in the priſon, nor the miſeries and neceſſities of *Lazarus* at our Gates.

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4. That good men may have evil things in this life, and evil men good things: *Dives* had his good things here, and *Lazarus* his evil things: I know *this is a hard saying, who can bear it?* This is it that hath troubled heathen philosophers; Jewish Rabbies, and the Doctors of the Christian Church, yea, that it was *malis bene* and *bonis male*, hath been a trouble to some of the best men in the Scriptures, to *Job*, to *Jeremy*, to *David*, to *Habakkuk*; but let's not judge of Gods works till he hath finished them; wait but a while and thou shalt see a *Dives* in hell, and a *Lazarus* in *Abrahams* bosome, and then God will be cleared and justified, and all the world will become silent before God.

5. That some men are more kinde to their dogs then to the poor; some there are who take the childrens bread, and give it to the dogs, but grudge to give the dogs portion to the children; to such I should commend the Example of *Amideus* Duke of *Savoy*, sometimes chosen Pope, but too good a man for so bad an office, who shewed a hall full of poor people fed by him daily, when it was expected, he should have shewed his hounds, and said, these are the hounds, wherewith I hunt, after the Kingdom of Heaven.

6. That *Lazarus* received more kindnesse from *Dives* his dogs, then from himself: *Humaniores* (saith one) *fuerunt canes hominibus.* The dogs were more hospitable then the master or his servants: and yet (saith one) *Canis est latrare, peregrinos mordere, abigere Hospites*, 'tis the property of dogs to bark at, to bite strangers, and to drive them away; not to fawn on guests that are strangers.

7. That like master, like servants; no man gave unto him; the master would not give him a bit from his table, and the servants would none of them give him a crumb that fell from the table.

8. That even *Dives* in hell seems to have more Charity and kindness to his brethren, especially to their souls, then many men on earth and in the bosome of the Church; he would have used means to save his brethrens souls, and now many do what they can, in a manner, to damn their own and their brethrens souls also.

9. That there are rewards and punishments after this life; there's a future Estate of happiness or misery, for rich and poor; there's an *Abrahams* bosome for some, and hell-torments for others; those that have done good and suffered evil things here, shall

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be comforted, and those who have done evil things, and enjoyed good things here, they shall be tormented.

10. That some of the Children of *Abraham* finde no place in the bosome of *Abraham*: *Dives* cal'd *Abraham* father, and *Abraham* cal'd *Dives* son, but yet *Dives* had his place and portion in hell.

11. That rich men must expect mercy in the other world according as they have shewed mercy to the poor in this: *he that giveth to the poor lendeth unto the Lord, and the Lord will repay him his own again with usury*: Giving to the poor is but sowing of seed, and in due time *they that sow plentifully shall reap plentifully*, shall I say, thirty or sixty, yea, I dare say an hundred-fold, even in the world to come life everlasting.

12. That the way to escape hell, and attain heaven, is to hearken to, to obey the holy Scriptures: these are they that shew unto us the way of salvation, the only way of peace and reconciliation with God, and remission of sins, namely, repentance towards God, and faith in our Lord Jesus Christ. These, these are they that are *as a voice behinde us*, or within us, *saying, this is the way walk in it*, when that which is holy, just and good, is proposed to us: But when we are tempted unto evil, these are unto us as the Angel to St. *John*, saying, *see thou do it not*; Let us not in the least question the divine authority of the holy Scriptures, either of the Old or New testament; both are confirmed by the exerting of supernatural power in miracles, and of supernatural wisdom and knowledge in fulfilling of propheſies: and forasmuch as *Abraham* in heaven sends us to *Moses and the Prophets*, and even Christ himself a greater then *Abraham* appeals to Scripture, proves by Scripture, (though he received the spirit without measure,) and resolves as it were his own authority into the divine authority of the Old Testament.

13. And again, that if one of the Testaments be true, neither of them can be false; let's know and believe all that is written in the Law of *Moses*, and in the *Prophets*, and in the Psalms, concerning Christ; and all that is written in the Gospel in the *Acts*, in the *Epistles* and the *Revelation* concerning Christ, and Christians, our Saviour, or our selves; and let's not only hear the Scriptures but do them, so that we may be blessed in the deed. And when we hear any new or strange doctrines, let's be noble, like the *Bereans*, and search the Scriptures to see, whether things be so

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or no as these men teach. Let's try opinions; doctrines and actions; our own and others, by this touchstone: Let's weigh them in this ballance of the sanctuary, and accordingly judge them. And that I may speak a word in season, both as to the text and the occasion, and that some good account may be given of this days concourse, let's all of us labour to shew forth our faith by our works, and as we hold, that our faith justifies our persons before God; so let our good works justifie our faith before men: They are like the hand on the dial of a Clock; which shews how it goes, although it doth not cause it to move. Lets feed the Hungry, Clothe the Naked, make our selves friends of the mammon of unrighteousnesse: that when we fail, we may be received into everlasting habitations. Let's be confident that our cruise of Oyl, shall never fail so long as we pour it out in these empty vessels; and that one penny laid out upon Gods poor, upon Christs brethren, will redound more to our account at the great day, then many thousands laid up in our Coffers, or laid out upon our vain delights, and pleasures; and should the Lady of this Manour arise from the dead, this day, I dare say, she could testifie, that the widows mite, so (as I take it) she called the donation and benefaction we now commemorate, was of more avail and advantage to her then ~~the thousands she laid up in her treasury; therefore whilst we have~~ opportunity, *let us do good unto all men, especially to them who are of the houshold of Faith, to the brethren of Christ*: *and whatsoever good we finde in our hearts to do, let's do it with all our might, for there is no wisedome nor counsel in the grave, whither we are going.*

Let's beg of God, that we may not have our good things in this life, and our evil in the other, that we may not be like *Dives*, of the number of those worldlings, who have their portion in this life, as the Psalmist speaks. Or as those fools who lay up for themselves treasures on earth and are not rich towards God.

And let's manifest that our treasures are in heaven, because there are our hearts also: let's *set our affections on things above, and not on things on the earth*, considering God has made the earth to set our feet upon, not to set our hearts upon: let us not be like blinde Moles, ever rooting, digging in the Earth, living here, as in our proper Element: for when a few years, perhaps weeks or days are gone and death comes, our eyes shall be opened, as the Naturalists say, the eyes of the Moles are when they come to die; and then we shall see clearly, that we have laboured in vain; *in*

vain have we risen early, gone to bed late, eaten the bread of ca[illegible] sulnesse, for Riches Miser-like hoarded up, or Epicure-like la[illegible] out upon our selves, profit not in the day of death.

To conclude all, let's not suffer any poor *Lazarus* to starve [illegible] our gates, for want of crumbs; and let none of us, that are m[illegible] nisters, suffer any poor soul for whom Christ died, to starve [illegible] the gates of the Temple for want of our breaking to them the bre[illegible] of life: we are all by our profession children of *Abraham*: no[illegible] then let us do the work of *Abraham*: let's walk in the steps [illegible] *Abraham*; let's be rich in faith, full of self-denyal, full of go[illegible] works, chariry, Hospitality; let's go out, and invite strang[illegible] on occasion, as he did, and then he will not be ashamed to be c[illegible] led our father, nor unwilling to take our soul into his bosom[illegible] yea, let's imitate *Lazarus*, let's make God our help, our tr[illegible] so he did; and so his name (as the name *Eleazar*) imports. [illegible] let's patiently bear all the evils that God lays on us himself, [illegible] suffers man to lay on us in this world: and then when we die, G[illegible] will send his Angels to do the like office for us, which they did [illegible] *Lazarus*, even to carry our souls into *Abrahams* bosome.

Errata.

PAge. 3. line 12. for נעב reade נצב. p. 8. l. 1. for *ἄγρα* r. *ἄ*[illegible] p. 20. l. 6. for *sumus* r. *fumus*. p. 25. l. 2. for *which* r. *wh*[illegible] p. 15. l. 8. for *powrs* r. *pours*. p. 27. l. 3. for *them* r. *him*. p. [illegible] l. 32. for *any* r. *an*. p. 37. l. 22. for *an* r. *and*.

FINIS.

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